worde. But O you Priestes that be learned, with what conscience can ye say these shameful blaspemies euerye Sondaye? Do ye beleue that that ye say is true: then haue you no parte in Christe. For if ye may make at your pleasure such chinges to driue diuels away, & to heale both body and soule, what neede haue ye of Christ, of hys death, of hys resurrection, in whyche consist our whole saluation.

And you that are vnlearned priestes, that vnderstande not what ye reade, whan ye make your holy water, this is partly set furth for you, ỹ ye should take hede what ye do, for ignorance shal not excuse you, nor yet your Ordinaries commaundement, which ye leane so much to. You haue bene taught Gods truthe, ye haue consented vnto it, ye nede say for feare (for thankes be to God) in the tyme of the gospel, ye were handled gẽtly, al meanes possible sought to bringe you to the truth. You were not turmoyled and persecuted, as nowe the most part of you, seke al meanes possible to hurte

Perfect

THE DOCTRINE of the Masse booke, cō-cerning the making of holye Water, Salt, Breade, Candels, Ashes, Fyre, Insence, Pascal, Pascal lābe, Egges, and Herbes, the Maryng kynge, the Pilgrimes Wallet, Staffe, & Crosse, truly translated into Englyshe. Anno. Domi. M.D.xxxx. the xx. of May.

Douce M. 448.

From Wyttonburge by Nicholas Dorcastor.

Lord increase our faith.

EX DONO Bibl. Bodl. DOUCE

Ames p. 515. ✓ Wd. p. 1577.

THE DOCTRINE
of the Male bookes.

To the Christian Reader.

HEre hast thou (gentle Reader) the making of holy water, and suche other of theyr superstici-ous trumpery, faythfully trãslated into thy mother tong, whereby thou maiest see, what a derogacion it is against our onlye Sauiour Iesus Christ. They haue, & do yet make mẽ beleue, that they do it in remẽbrauñce of the shedding of Christes bloude, but when they make it vpon Sondaies, then they can say, they make it to dryue Deuils away. If this be not blasphemy against Christ, & hys precious blud, I know not what is blasphemy. They say to Salt, I cumure the, ye creature of Salt. &c. that al such as receaue the, thou mayest be to thẽ health both of soule and body. Came Christ into this world, and tooke our nature vpon hym for any other purpose, but to heale both our bodyes & soules: Yea, hathe he not done it in dede? If the scripture be true (as it is most true) what nede hath our shauẽ

nation to desyre God that Salt may be healed both of soule and bodi, whē Christ hath done it already, for al such as beleue in him. Haue we nede of an other Sauiour? Hath not God the father geuen vs him to be our sufficiencie, to be our atonement maker, ours buckler, our shield, our strong fortres and helper in all nedes? Doth he not make daylye intercession for vs vnto God his father? Yea, hathe not he declared vnto vs, that whatsoeuer we aske the Father in hys name, he wyll giue it vs, meaning for our healp and comfort, in al our troubles and necessities? Ther is no name vnder heauen wherin we must be saued, but onli by the name of Jesu. It is no maruayle (Christen Reader) that they be so loth that they? seruice shuld be in English, for? whose hart would not melt (if he had ani sparke of knowledge in gods truth) to heare such charming against God and his truth. For? god hath cōmaunded, whatsoeuer he biddeth vs do, that obserue and do, and not oute own imaginations, contrarye to hys

worde. But O you Priestes that be learned, with what conscience can ye say these shameful blaspemies euerye Sondaye? Do ye beleue that that ye say is true? then haue you no parte in Christe. For if ye may make at your pleasure such chinges to driue diuels away, & to heale both body and soule, what neede haue ye of Christ, of hys death, of hys resurrection, in whych consist our whole saluation.

And you that are vnlearned priestes, that vnderstande not what ye reade, whan ye make your holy water, this is partly setforth for you, ỹ ye should take hede what ye do, for ignorance shal not excuse you, nor yet your Ordinaries commaundement, which ye leane so much to. You haue bene taught Gods truthe, ye haue consented vnto it, ye nede say for feare (for thankes be to God) in the tyme of the gospel, ye were handled gẽtly, al meanes possible sought to bringe you to the truth. You were not turmoyled and persecuted, as nowe the most part of you, seke al meanes possible to hurte

your poze bzethzen, that do but once
loke a wzye vpon your Ceremonies,
If he speake one wozde of the Scrip-
ture to you, lozd what rage ar ye in?
how swel ye then: then out goth your
two argumentes Fyze & halter, strai-
ght to chapitez cozte with him, & how
poze mē are shamfullí hādled there, it
shalbe in another boke (god willing)
openly shewed. In Chzistes Church
there was no tiranny vsed, as is now
in England among the stoute sturdy
byshops, & charmyng pzistes. There
is no stone but is remoued of them to
set vp them selues agayne: But they
daube in vain. Whā God shal poure
downe his showers of rayne vppon
their daubed walles, it wil fall spite of
thē all. Yet on ỹ other syde, I am not
ignozaunt, but that a great sozt of pzi-
stes ỹ be simple mē foz whose cause (I
sai) thys is partly set furth, forasmuch
as thei cānot vnderstāde it in Latine,
that whā thei rede it in English, they
may be afrayd of Gods vengeaunce
to do ỹ his holy wozde doth not war-
rant. For without dought, God hath
blessed

blessed all his creatures, and possible it is not to make them better than he hath made them. He hath made them to serue vs, for our necessaries, and we ought to geue him al the thankes for them, and not to make Gods of them. For God sayth, I will geue my glory to none other. Therfor let vs leaue the abusynge of Gods good creatures, and vse them to his honor & glory. In al our troubles and necessities let vs cal vpon God the Father, that is able and wyl helpe, euen for Jesus Christes sake, who euer kepe the and al those that loue the Lorde vnfainedli, and those that be ignorant to bring them to his truth, that as we haue one shepherd: so we maye be one flocke to his prayse and honour. Amen.

The benediction of the salt and Water.

Euery Sondaye throughout the yeare, let there be a benediction of Salt and Water after the first Chapiter, made by the Priest at the step of the Chaunell, after this maner.

I Conjure the, thou creature of Salt by the ✝ liuyng god: by the ✝ true God: by the ✝ holy God: euen by the God that through ỹ Prophet Elizeus cõmaunded the to be caste in the water, that the barrennesse of the Water myghte be healed: To the intent that thou mayest be made a conjured Salt to the saluation of theym that beleue: and that vnto all suche as receiue the, thou maiest bee health of soule and bodye: and that from out of the place, wherin thou shalt be sprenkled, may flye away and departe, all phantasy and wickednes, or craftines of the deuyls soteltie, and euerye vncleane spirit beyng conjured, by him that shal come to iudge the quicke and the dead, and the worlde through fyre. Amen

Health bothe of body and soule, by conjured Salt.

Diuils driuen away bi cõjured Salt.

The

Then foloweth the prayer without Dominus vobiscum. (The Lord be with you) but onely with Oremus (Let vs praye.)

Almightie eternal God, we humbly beseche thy infinit goodnes vouchesafe of thy gratious benygnitie, to blesse and ✠ sanctifie this creature of Salt, which thou hast graunted to the vse mankynde: that vnto al such as receiue it, it maye be saluation, of mynd and bodye: that wha soeuer shalbe touched or sprenkled by it, may be voyde of al vnclennes, and of euery assaulte of spirituall wickednes: by our Lord Jesus Christ thy sonne Amen.

He prayeth y conjured salt may saue bothe mynde & body.

Here foloweth the coniurynge of the Water.

I Coniure the, thou creature of Water, in the name ✠ of God the father almyghtie, and in the name of ✠ Jesu Christ his sõne our Lord and in the vertue ✠ of the holy goste: that thou be a coniured Water, to expel all power of the enemye, and that thou mayest be able to roote out and vtter-

Holy water displaceth & hūteth awai ỹ Diuels.

vtterly to displace the enemy himselfe with his Angels of Apostasie. By the vertue of the same oure Lorde Jesu Christe, who shall come to iudge the quicke and the deade, and the worlde throwe fyre. Amen.

Then foloweth a Prayer wythout Dominus vobiscū, but w̄ oremus.

Yet ye will tel vs that your bread god is ỹ greatest sacrament.

O God, which for the saluacion of mankinde hast ordeyned al the greatest Sacramentes in the substaunce of Waters: be thou mercifully present at our inuocacions, and vnto this Element prepared for manifold purificatiōs. Poure thou out the vertue of thy ✝ benediciō, that thy creature seruing thy misteries, to the casting out of Diuels, & dryuing forth of diseases, mai take effect of the diuine grace: That whatsoeuer thys water shal sprinkle in houses or in places of the faythfull, maye be voyde of al vncleannes, deliuered frō harme, that no noisome spirit remaine ther, no corrupt ayre: that al ỹ layniges awaite of the pryuy enemie, may auoide, and that if there be anye

If thys medisyne be true, then lette your maiden Prie-

thyng

thyng that is contrarye either to the
health or quietnes of ỹ inhabitours,
it may thorow the sprinkling of thys
water depart awaye: that wholesom-
nes optained by the inuocatiõ of thy
holy name, may be defended frõ al as-
saults: thorow our lord Jesus Christ.

sties wash
thẽ selues
withal, to
keepe thẽ
chaste.

¶ Here let the Priest put the Salte
into the Water crossewyse, say-
ing thus without note:

LEt there be made a cõmixtion (or
minglyng) of Salt and water to-
gether: in the name of the Father, &
of the Sonne, and of the holy Gost.
Amẽ. The lord be wt you. Let vs pray.

The Prayer.

O God, the Author of such stre-
gthe as neuer is ouercome, & of
liing of an inuincible power,
thou that also art euer an ex-
cellent Triumpher: whiche repressest
the violẽce of the contrary lordshyp:
which preuailest against the crueltye
of the roaryng enemy: which mighti-
ly beatest down the wickednes of the
aduersary: We reuerently and hũbly
beseche and pray thee (O lorde) that
thou

thou wilt graciously accept this creature of Salt and Water, fauourably cause it to be had in estimaciō, and of thy accustomed goodnes ✠ sanctifye it, that whersoeuer it shalbe sprinkled by the inuocation of thy holy name, al noisomnes of the vncleane spirite, mai be cast out, and the terrour of the venimous serpent expelled far away: and the presence of the holye Ghoste vouchsafe euery where to be with vs, requiring thy mercy: Thorowe oure Lorde Jesus Christ thy Sonne, who raigneth God with the in the vnitye of ẏ same spirit world wout end. Amē

Oh blasphemy agaynste Christe & his death

¶ Whyle the Water is sprinkled, let this Anteme be song, Asperges me Domine. &c. (that is to saye: Thou shalt sprinkle me (O Lord) with Issope, & I shal be cleansed: thou shalt wash me, and I shalbe whyter thē Snowe.) The Psalme Miserere mei Deus. &c. (That is: haue mercy on me (O God) after thi great mercie.) Asperges. The verse, Et secundum multitudinem. &c. (that is to say: and according to the multitude

of thy

of thy tẽder mercy, blotte thou out mine iniquity.) The answer, Asperges. The verse, Gloria patri. &c. Sicut erat. Lauabis (ỹ shalt wash. &c.)

After the sprinkling of the water, let the Priest say at the step of the Chaũcel, the verse Ostende nobis. &c. Shew vs, O Lorde, thy mercye. The answer. And graunt vs thy saluaciõ.

¶ Then foloweth a Prayer wythout Dominus vobiscum, but only with Oremus.

The Prayer.

HEar vs, O holi father almighty eternal God, and vouchsafe to send frõ heauẽ thy holy Angel, which may preserue, cherysh, defend, visit and kepe al ỹ dwell in this habitacion, thorow Christ our Lorde. Amen.

The making of their holy Bread.

¶ The blessing of the Bread. Benedicite (that is, blesse ye) Dominus. Let vs praye.

The

The Prayer.

Holye bread healeth bothe body and soule, so ẏ Christ died in vain

Blesse ✠ thou, O Lorde, this creature of Greade, as thou dyddest blesse the foue loaues in the wildernes: that as many as taste of it, may receaue health, both of bodye and soule: In the name of the father, & of the sōne, & of the holy gost, Amē. And let holye water be sprinkled vpon it.

Another blessing of the Gread.

A Diutorium nostrum, &c. (that is, oure helpe is in the name of the Lord, who hath made heauen & earth. The Lord be wt you, & with thy spirit.

The Prayer.

Holye Greade a salue for al sores.

O Lord holy father almighty eternall God, vouchsafe ✠ to blesse this Greade wyth thy holy spiritual benedictiō: that vnto al those which receiue it, it maie be saluacion of mynde and body, and a safegarde against al diseases, and al layings awaite of the enemies. Thorow our Lord Iesus Christ thi sonne, the Gread that came downe frō heauen, and geueth lyfe and saluacion

vnto

vnto the worlde, and that lyueth and raygneth God wyth thee, worlde wythoute ende. Amen.

The halowing of Cãdels vpon Candelmas day.

IN the purificatiõ of the blessed Virgin Marye, when the sixt houre is song, let there be made solemply a halowing of lighte, by the Bishoppe or Prieste, hauing vpõ hym a Cope, with other priestly vestimẽtes, at the highest step of the altare, turnyng hym to the South beginning thus: The Lorde be wyth you. And wyth thy spirite. Let vs praye.

The Prayer.

O Lorde Jesu Christ ✠ blesse thou this creature of a waxen taper at our humble supplicacion, & by the vertue of ỹ holy crosse, poure thou into it, an heauenly benediction: that as thou hast graunted it vnto mãs vse for ỹ expelling of darknes, it may receaue such a strength & blessing, thorow the token of thy ho-

ſy croſſe: that in what places ſoeuer it
How thei be lighted or ſet, the diuel may auoid
pray that out of thoſe habitacions, and tremble
waxe mai for feare, and flye away diſcouraged.
dooe as and preſume no more to vnquiete the
muche as that ſerue thee: who w God y father
holy wa- and the holy Goſt lyueſt & raygneſt
ter. God, world without end. Amen.

¶ And al the Prayers are ſaid wyth Oremus vnder the ſame tune. Dominus vobiſcū is not ſaide, ſaue only before the firſt prayer. Let vs praye.

The Prayer.

O Lord holy father almighty eternal God, who haſt created al thinges of naught, & by thy commaundement thorow the workes of Bees haſte cauſed this ſyrour to come to the perfection of Tapers, and that thys day diddeſt fulfil the petition of iuſt Simeon: We humbly beſech thee, that thou wile vouchſafe to ✠ bleſſe and ✠ ſanctifie theſe Candels, prepared vnto the vſes of men, and healthy of bodies and ſoules, aſwel on the land, as in the waters, bi

the

the inuocation of thy holy name, and by the intercession of the holy mother and perpetual Virgin (whose solempnities we this dai deuoutly celebrate) and by the prayers of all thy saintes: That out of thy holy heauen, and frō the seate of thy maiesty, thou mayest hear ꝯ voice of this thy people, whose desyre is to beare them solemplye in theyr handes, and to reioyce in prayssing the: and that thou maiest be merciful to al such as cry vnto the, whom thou hast redemed with the precious bloud of thy Sonne: Who wyth thee and wyth the holy Ghost, lyueth and triumpheth God, worlde wyth out ende, Amen. Let vs pray.

Our lady said, what soeuer christ byd ye do, that do. Jho. iii

Where hath God cōmaūded to prayse him in carying of a Candell. Gloriatur

The prayer.

OAlmighty eternal God, who thys day hast willed thy only begotten sonne to be receiued in the armes of holy Simeō, & presēted in thi holi tēple: we hūbly besech thi gracious goodnes, that ꝯ wilt vouchsafe ✠ to blesse & ✠ sanctifye, and with the candle of heauēly benediction, to lighte these Tapers: which

we thy seruauntes takyng in the honour of thy name (whan they ar lighted) desire to beare: So as we worthelye offering them vnto thee, the Lord our God; and being kindled with the holy fyre of thy most swete loue; may deserue to be presented in the holye temple of thy glory, thorow our Lord Iesus Christ thy sonne, who lyueth & reigneth God with thee; in the vnitie of the holy Ghoste; worlde wythout ende. Amen: The Lorde be with you. And with thy spirit. Left vs lift vp our hartes. We lift them vp vnto ye Lord. Let vs geue thanckes vnto the Lorde our God. It is mete & right so to do.

God hath cōmaūded vs to offer our hartes vnto hym; & ye desyre ye Candels may be offred.

Truly mete and iust, right & wholsom is it, that we alway; and in al places geue thankes vnto thee; O Lord, holy father almighty eternall God, ye wel spring of original of al light: who with the clearnes of thy glorye, haste illuminated the world; in sending vnto vs thy onely begotten sonne, thorow the wombe of the chaste Virgin; euen him whō ye diddest promise long afore in the scriptures of ye prophetes;

haste

haste thou at the last sent to be ỹ light vnto thẽ people that sate in darknes. Wherfore Lord we besech the, ỹ thou with thy benediction wylt vouchsafe ✠ to blesse these Candels prepared vnto thy name: thou that hast translated vs from the power of darckenes, into the lyghte and kingdome of thy beloued sonne, by whom vnto those that are true of hart, ther arose vp euẽ in darknes, the light and iope of eternal saluation. Thou also, who diddest accomplish the expectacion of iust Simeon, that he should not se deathe, afore he did see the visible incarnation of the same Christ thy sonne, the light & saluation of the whole worlde. Replenish vs so, with ỹ light of thy clearnes, that thou dryue away from vs all darckenes of infidelitye. And as thou thys day didst let thy seruaũt depart in peace, so vouchsafe to gouerne vs in the peace of thy holy churche, that we may be able to enter the hauen of euerlasting quietnes: So as we being endewed with the beames of the true light, may ther in the daye of iudge-

ment, with the thankful queres of the Aungels reioyce to behold the presece of the euer shinyng Sunne.

Indefessi solis.

Here let him shaunge his voice as if were in readyng Qui te. &c. Per omnia. &c. Amen. Here let the Candels be sprinkled with holy water, and senced. Then is said, Dominus vobiscum: The Lord be wyth you. Let vs praye.

The Prayer.

O Lorde holy father almightye, thou vnfailyng lyght, whych art the maker of all lyghtes: ✠ blesse this light that is to be borne of thy faithful to the honour of thy name, so as we being sanctified & blessed by the, may be kyndled wyth the light of thy clearenes, and be illuminated. Vouchsafe also mercifully to graunt, that as thou sometyme wyth the same fyre, diddest shew light vnto Moyses thy seruaunt, so thou illuminate our hartes and mindes, that we may merite to come to the vision of eternall clearnes, thorow Christe our Lorde. Amen.

A praier,

A prayer.

Almighti euerlasting God, who into the worlde hast sent thyne only sonne, begotten of the before all tymes, but incarnate in tyme of Mary the Virgin, euen hym that is the true & neuer fayling light, to driue away the darckenes of mankinde, and to kindle the light of fayth & truth: Graūt mercifully, ỹ we may deserue to be shined vpon, aswell inwardly, with the spiritual lyghte, as outwardlye wyth the corporall, thorow ỹ same our Lord. &c.

When the halowyng of the Candels is done, let the Cādels be lighted, and distributed: & in the meane while, let ther be song the Anteme, Lumen ad reuelationē. &c. (that is to say: A light to lighten the Gentils, and the glori of thy people Israel.) Then al the Psalme Nunc dimittis, with Gloria patri, and after euery verse let ỹ Antem be repeted.

Thus endeth the halowyng of the Candels.

The halovving of the Ashes.

The Masse booke saith, that vpon Ashwedensdaye, when the Priest hathe absolued the people. &c. then must there be made a blessynge of the Ashes (without Dominus vobiscum, and wythout Oremus) by the Priest, beyng turned towards the East.

Almightye eternall God, who hast mercy vpon al, and hatest nothyng of those thinges that thou hast made, forbearig mēs sinnes because of repentaūce, who also in dede helpest those that are in distresse: vouchsafe to ✠ besse & ✠ sanctifie these Ashes, which because of humilitie, and of holy religion for ỹ clensyng out of our trespaces, thou haste appointed vs to cary vpō our heades after the maner of the Niniuites: And graunt, that thorow the inuocaciō of thy holy name, al they that beare thē vpon theyr heades for the optayning of thy mercy, may merite of the to receaue

reaue forgiuenes of al their trespaces: and so thys day to begin their holye fastinges, that in the day of the resurrection they may deserue with puryfied mindes, to approach to the holye Easter, and receaue eternal glorye in ỹ world to comet, horow our lord. &c.

Gearyng of Ashes merite forgeuenes.

¶ Here let holye water be sprinkled vpon the Ashes, and then is sayde, Dominus vobiscum and Oremus

The Prayer.

O God which requirest not the death but the repentaunce of sinners: beholde most graciously the frailty of mans condicion. And these Ashes (which we to declare humility, and to deserue forgeuenes, haue appointed to lay vpon our heades) vouchsafe thou accordig to thy goodnes, to ✝ blesse & ✝ sanctify: to the intent that we, whom thou hast aduertised to be Ashes, & whiche know that for our frowardnes sake, we shal turne againe vnto dust, maye deserue mercyfully to optain remission of al our sins, & the rewards promised to those ỹ repent. Per dominū. &c.

Thē let them distribute the Ashes vpon the heades of the Clarckes, & of the lay people: the worthier persons makyng a sygne of the crosse with the Ashes, saying thus: Memento homo quod cinis. &c. Remēber man that thou art Ashes, and into Ashes shalt thou retourne. In nomine patris et filii. &c.

AND in the meane while let the Antheines folowing be song Exaudi nos Domine. &c. Here vs (O Lord) for louing is thy mercy: according to the multitude of thy tender mercyes, behold vs O Lord. The psalme. Saue me O God, for ther ar waters entred in euē vnto my soule. Ther is said no more, saue only the firste verse of the Psalme, but immediately let ther folow Gloria patri, and then let the Antheine Exaudi be repeted.

Another Antheme.

IVrta vestibulum. &c. that is to say: Neare vnto the porche and the altre, wepte the priestes and Leuites the ministers of the Lord, saying: Spare O Lord, spare thy people, and destroi

not the mouthes of them that cry vnto thee O Lorde.

Another Antheme.

IMmutemur habitu. ꝛc. Let vs chãge our apparel in Ashes and heyry cloth. Let vs fast and lamẽt before the Lord, for our God is verye mercyfull to forgiue our sinnes.

If god be mercyfull to forgiue sines, why desyre ye that salt & water may do it.

¶ When this ministration is done, let the Priest at ẏ step of the chañcel, saye Dominus vobiscum, and Oremus. ꝛc.

The halovving of Palmes.

VVhen the gospel is ended, let ther folow the halowing of flouers & braunches, by the priest, being araied with a redde Cope, vpon the thyrde step of the altare, turnĩg him toward the South: the Palmes wyth ẏ flouers being fyrst laied aside vpõ the altere for the Clarkes: and for the other vpon the steppe of the altere on the Southe syde.

I con-

I Conjure the thou creature of flow-
ers and braunches in the name of
God the father almighty, & in the
name of Jesu Christ hys sõne our
Lord, & in the vertue of the holy Goost.
Therfore be thou rooted out & displa-
ced from this creature of flowers and
braunches, al thou strength of the ad-
uersary, al thou host of the diuell, and
al thou power of the enemy, euẽ eue-
ry assault of Diuels: That thou ouer-
take not the foote steps of them that
haste vnto the grace of god. Thorow
him that shal come to iudge ỹ quicke
& the dead, & the world by fyre. Amẽ.

¶ Then are prayers sayd wythout
Dominus vobiscum, but onelye
wyth Oremus.

A Prayer.

Almightye eternal God, who at
the pouring out of the floude,
diddest declare to thy seruaunt
Noe by the mouthe of a Doue
bearing an Oliue braunch, that peace
was restored agayne vpon earth: we
humblye beseche the, that thy truthe
may ✝ sanctifie this creature of flow-

ers

res and braunches / slips of Palmes or bowes of trees, which we offer before the presence of thy glory: that the deuoute people bearing them in their handes, may merite to optayne the grace of thy benediccion: Thorowe Christe. &c.

And al the prayers are saide vnder the tume of a lēsson, and with Oremus.

A Praier.

O God, whose sonne for the saluacīō of mankinde descēded downe from heauen into the earth, and when the houre of his passion drew neare, would come to Hierusalem, sitting vpon an Asse, and be called king and praised of the people: Increace ỹ faith of those that trust in the, and graciously heare the prayers of the humble. Let thy mercy (O Lord) come vpon vs, we beseeche thee, and vouchsafe to ✠ blesse these braūches of Palme and other trees: that al they which shall beare them, may be replenished with the gyfte of thy benediction. Graunt therfore O

Lord,

Lorde, that as the childzen of the Hebrues cryng Osanna in the highest, did mete the same thy sõne our Lord Jesu Christ wyth braunches of Palmes: euen so we lykewyse bearyng bowes of trees, may with good workes mete Christ, and come to eternal ioy, through the same Christ.

A Praier.

O God which gatherest thyngs that are dispersed, and preservest suche as are gathered together: thou that dydst blesse the people whiche carped Braunches of Palme trees to meete Christ Jesu: Blesse also these braunches of Palmes and other trees, whych thy Seruauntes at the benediction of thi name do faythfullye take: that into what place so euer thei be brought, al the inhabitours of ỹ same place, maye obtaine thy blessing, so as al sickenes being chaced away, thy ryght hande may defend them whõ it hathe redemed, throrow the same Christ.

Here let the floures and braũches be sprinkled with holy water, and

cen-

censed. Thē saith the Prest Dominus vobiscum, ℟ Oremus.

The Praier.

O Lord Jesu christ, thou maker and redemer of ỹ world, who for our delyuerance and saluatiō hast vouchsafed to come down from the highest tower of heauen, to be incarnate, and to suffer passion: who also of thine accord approchyng and cōming to the place of the same passion, wouldest (of the people that met the with braūches of Palme trees) be praysed and cōmended, and with loude voice to be called the blessed king that cōmeth in the name of the Lorde: vouchsafe thou nowe to accept the praise of our confession, and to ✠ blesse and ✠ sanctifie, these braūches of Palmes and other trees and flouers, that who soeuer in the seruice of thy vertue shal take any thing therof, being sanctified with the benediction of heauen, may deserue to enioy remissiō of sinnes, and the rewardes of eternal life, thorow the Jesu Christ thou sauiour of the world, who with

the

the father and the holy Goost liuest & reignest god world wout end. Amen.

¶ So whan these thinges are fynyshed, let the Palmes immediately be distributed, & in ỹ meane whyle let these Antiemes folowynge be song, the Chaunter begīning: Pueri Hebreorū. &c. The Chyldren of the Hebrues takīng Olyue braunches, met the Lord, cryīng and sayīng: Osanna in the heigth.

Another Antheme.

The Chyldren of the Hebrues strowed their garmentes in the way, and cried saying: Osanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lord.

The halowing of the fyre on Easter Euen.

¶ This wyse let there be a station vnto the fyre:

LEt the preest stand by the fyre, turnyng himselfe eastward, and let ỹ deacon stand on his lefte hand, the subdeacon at the leaft hande of the deacon:

Deacon: Let one taper bearer stand against the prieſt: At the ryghthād of the taper bearer, let there stande a childe, holding the boke nerer vnto the prieſt. And let the other taper bearer stande behynde the Prieſt. At the ryght hande of the same taper bearer, let hym stand that carieth the water nerer vnto the prieſt. And in the laſt place behynd all on the weſt ſide, let him ſtand that beareth the long ſtaffe with the taper. Beſide ẏ fyre, namely on the south ſide, let him ſtand that muſt caſt in cenſe, to take fyre into the Cenſor after the benediction. At theſe miniſters being turned towardes the prieſt, the quire in the meane ſeaſō ſtandyng round about, namely on thonorthside, as hereafter appeareth, let there folowe a bleſſyng of the fyre ſolemnly, the prieſt ſaying thus, Dominus vobiſcum, and Oremus.

A Prayer.

O Lord our God almighti, thou lyght that neuer fayleſt, thou maker of all lyght: Heare vs thy

thy seruauntes and ✠ blesse this fire, which thorow thy sanctifying & bene diction is consecrated. Thou that geuest light vnto euery man cōming in to this world, illuminate the consciēces of our harte, wyth the fyre of thy charity, that we being kindled wyth thy fyre illuminated with thy lyght, the darknes of synnes beyng dryuen away from our hartes, maye merite to come vnto eternal lyfe, thou being the light geuer, Per Dominum. &c.

Holy water muste be at ỹ end of al theyr doynges.

¶ And al the prayers are saide wyth Oremus vnder the tune of a lesson. Here let holy water be sprinkled vpon the fire. Then is said Dominus vobiscum. Oremus.

A Prayer.

O Lord holy father almighty eternall God, vouchsafe thou to ✠ blesse and ✠ sanctifi this fyre, whiche wee vnworthye thorow the inuocation of thy only begotten sonne our Lord Jesus Christ, presume to ✠ blesse: Sanctify thou it most gracious father wyth thy ✠ benediction, and graunt it to come forward

ward to the profit of mankynde: throw the same. &c.

A Praier.

Preuent vs O Lorde, we beseche the alway here and euery where with the light of heauen that the misterie wherof thou hast wylled vs to be partakers, we may bothe behold with a pure syght, and enioye with a worthye affection. Thorowe our Lorde. &c.

The halowing of the Insence.

I Conjure the thou moste vncleane spirite, and euery fantasye of the enemy in the name of God the father almighty, and in the name of of Jesu Christ hys sonne, and in the vertus of the holi goste: that thou with al thy false sotiltie and wickednes, go forth and depart frō thys creature of perfume or insence, that this thy creature may be + sanctified in the name of our Lord Jesu Christ: that all they which taste, touch or smel it, maye en-

for the vertue and helpe of the holye goost, so that wherſoeuer thys inſence or perfume ſhalbe, thou in no wiſe be bold to approche neare there, nor preſume to trouble: But what foule ſpirit ſoeuer thou art, thou wyth all thy craftye falſhoode, flye and depart farre frō thence, beinig ſtraightlye charged by the name and vertue of God the father almighty, and of his ſonne our Lord Jeſu Chriſte, who in the holye Goſt ſhal come to iudge the quicke & dead, and the thou traiterous offender, and the worlde thorowe fyre. Amen. Let vs pray.

The Prayer.

O Lord holy father almighty eternal God, we beſech thy euerlaſting & moſte righteous goodnes: that thou vouchſafe to bleſſe this kinde of perfume or inſence, that it may be an inſence accepted vnto thy Maieſtye for an odoure of ſweetenes: Let this kinde be ✠ bleſſed of the, let it be ✠ ſanctified by the inuocation of thy holi name: So that where ſoeuer the ſmoke thereof ſhall

come

some, all kinde of diuels may be expelled and driuen awaye, as the insence of the fishes liuer, which Raphael the Archangel taught thy seruant Tobias, when he went vp to deliuer Sara, Per Christum. &c.

LEt thy blessing (O Lorde) come downe vpō this kinde of insence and perfume, like as in it wherof Dauid thy prophet hath song (sayinge: Let my praier be directed as insence in thy sight) let it be vnto the sauoure of consolacion, swetenes and grace, that thorow thys smoke euery fantasy of the enemy of minde and of body, may be driuen awaye, that we after the voyce of the Apostle Paule may be a good odour vnto God. Let euery assaulte of diuels fly awaye frō the presence of thys insence or perfume as the dust from before the wynde, & smoke from the face of the fyre. And graunt O most gracious father thys insence of good odour, to the worke of thy church because of religion cōtinually to remaine, that by the mistical signification, the pleasaunt sauour,

may declare vnto vs the ſweetenes of ſpiritual vertues. We beſech the therfore O almighty god, vouchſafe with thy righte hand of thy infinite maieſty to + bleſſe thys creature, made together of the cõmixtiõ of diuers things. that wherſoeuer the perfume of ỹ ſpices therof ſhal breathe, it may be able wonderfully in the vertue of thy holy name, to driue away al fantaſtical aſſaults of vncleane ſpirites, and (health being reſtored) to expel al diſeſes, and in moſt pleaſaũt odour to ſmell vnto the with perpetuall ſweetenes. Per Dominum noſtrum. ꝛc.

After the halowing of the inſence let the Cenſor be filled ful of coles with inſence, and let the newe fyre be ſecred. Afterward let the taper vpon the long ſtaffe be lighted out of the newe fyre, the other lightes of the Churche beinge firſt put out, and let it be borne in proceſſion, vnto the place where the Paſcall is halowed, and let the proceſſion cõe agayne after the accuſtomate maner in the quyre. In returninge, let

two

two Clarkes of the second fourme in Surpleses sing Inuentor. &c. let the Quyre repeate the same after euery verse.

The halowing of the Pascall.

AFterward let follow the halowyng of the Pascal by the Deacon himselfe (haning on apparel to the procession) after he hath taken blesing of him that executeth, turning him Northward at the stepp of the priestes seate: the taper bearers stãdyng by the deacon, the one on the right hand, the other on the left, being tourned vnto hym, and the tapers beyng put out, sauyng that on ly vpon the long staffe. Ouer agaynste hym let stand the subdeacon by whom let hym stande that careth the longe staffe. Likewyse behynde the deacõ let him turne himselfe and stande that muste cast incense, the deacon saiyng: Exulteth iam angelica. &c. That is to saye:

NOw let the angelical compa-
ny of heauens reioyce: let the
deuine misterye reioyce, & for
the victory of so great a kyng
let the trumpe of saluation blow. Let
the earth be glad, that it is shined vp-
pon with so great lyghtnynges, and
bewtified with the brightnes of the e
ternal king: let it perceiue, that it hath
lost the darke myst of the whole world
Let the mother the church also reioice
beyng adourned with the cleare shi-
nynges of so noble a lyght, and wyth
great voices of ỹ people, let this court
triumph agayn. Wherfore most dere
brethren, seing ye stand by at the won
derful clearenes of this holy lyghte,
I beseche you cal vpon the mercye of
almyghtie God with me: that he wha
with oute my merites hathe vouched
lase to take me within the noumber
of Leuites, mai through the inspiring
grace of his light, actōpliche to make
plentiful the praise of this taper. Tha
rowe our Lord Jesus Christ his sōne,
who liueth and reigneth God with
him in the vnitie of the holye ghost,

world

hys syde without ende. Amen.

The Lorde be with you.

And with thy spirit.

Lift vp your hartes.

We lift them vp vnto the Lorde.

Let vs geue thankes to our Lorde God.

It is mete and ryght.

VErely, for mete & right it is, with whole affection of the hearte and mynde, and with the ministration of the voyce, to prayse the inuisible god, the father almyghtie, and his only begotten sonne our Lorde Jesus Christ (with the holy ghost.) Who vnto his father, payde Adams debt for vs, and with his gracious bloud wiped away the obligacion of the olde offence. For these are the solemnities of Easter, in the which that true lambe is slayne, & the postes consecrated with his bloude. This is the nighte, in the which whan our fathers the children of Israel were fyrst brought out of Egipt, thou madest them to passe thorow the redde sea dry shod. This therfore is the night, which with the illu-

lumination of the cloude, hath pourged the darckines of synnes. This is the night, which this day throwe out the whole wourlde, restoreth vnto grace, knitteth vnto holines, such as beleue in Christ, being seperated from the vices of the worlde, and from the darke mist of sines. This is the night, in the which the bandes of death beyng destroied, Christ came vp from beneth a conquerour. For nothinge hath it profited vs to be borne, except it had bene our welth to be redemed. O the wōderful grace of thy fauourable benignitie aboute vs. O the inestimable affectiō of loue, that thou hast geuen ouer thy sonne, to redeme thy seruaunt. O the necessari sinne of Adam & ours, verely, whiche with the death of Christ is put out. O happy faulte, whiche deserued to haue suche and so noble a redemer. O blessed myght we rely, which onely deserued to knowe the time and hour, wherin Christ rose again from beneth. This is the night whereof it is written: And the nighte shalbe as cleare as the daye, yea the

night

night is my lyght in my pleasaunt de
lightes. Therfore the sanctifiynge of
this night, expelleth hainous sinnes,
washeth faultes, and restoreth inno-
cencie to them that are fallen, & glad-
nes to the sorowful: it driueth awaye
hatreds, prepareth concorde, and bring
geth downe dominions. Wherefore
in the grace of this night, receiue thou
(Herelet the deacon put incence v-
pon the taper or vppon the candle-
sticke in maner of a crosse.
O holy father the euening sacrifice of
this incense, whych holy churche from
out of the workes of bees, doth ren-
dre vnto the in this solemne oblation
of the taper, by the handes of mini-
sters. But now we know the cõmen-
dations of this pillar; whych ỹ cleare
fyre doth light to the honour of God.
Herelet the taper be lighted out of
the newe fyre, and not put out be-
fore Compline be ended the day fo
lowinge. Here let the taper beares
light theyr tapers, throughout the
Church.
Which though it be denied in-

Rubricke

Rubricke

Rubricke

to partes, cannot hurte the borowed light. Norished it is with meltig waxe which the Bee hath brought forth in to substaunce of this precious lyghte O blessed nyghte, whiche spoyled the Egiptiãs, enriched the Hebrues: The nyght, wherein heauenly thyngs are ioyned vnto earthly. We pray the O Lord, that this taper consecrated to ẏ honor of thy name, may not fayle to continue, to destroye the darke myst of this night: Beyng accepted for an odour of swetenes, let it be mixt with lightes from aboue. Let the day sprig of the mornyng fynde out the flames therof: the same daye springe (I saye) which knoweth of no goyng downe: euen he, who whan he returned from beneth, shone bright vnto mankynd. We besech the therfore O Lorde, that the quietnes of tymes beyng graunted, thou wylte vouchsafe in these solemnities of Easter, to preserue vs thi seruauntes al the Cleargy and moste deuout people wͭ our father the Pope N. and our kyng, N. and also our byshop, N. Thou that alway liuest, reignest

They must prai for theyr father.

nest, rulest and triumphest only God onely the highest Jesu Christ, with ye holy gost in the glory of God the father. Amen.

The halovving of the Pascal lambe, egges, and herbes, on Easter daye.

Dominus vobiscum. Oremus.

¶ The Prayer.

O God, thou gouernor of heauē and earth, which geuest foode unto al flesh, & replenishest euery liuing thing with blessyng ✠ blesse, & ✠ sanctifie this creature of the pascal lambe, & unto us receiuing the giftes, graunt health of soule and body. Thorow Christ our Lord Amē.

O God, who art ye maker of al flesh who gauest cōmaūdemēçs unto Noe & his sons cōcerning cleane & un cleane beastes, who hast also permitted mankind to eate clean. iiii. footed beastes, euē as egges, & grene herbes: Moreouer, ye that upon Easter euen didst cōmaūd Moses & thy people in Egipt to eate the pascal lambe, in fy-

gure

gure of the lābe our Lord Jesus Christ thorow whose bloud ye hast redemed unto thi self out of the worlde al fyrst borne, & gauest commaundement, the same night to smite euery fyrst borne in Egipt, preseruyng people that was marked afore with the bloude of the lābe: Vouchsafe O Lord God almightie to ✝ blesse and ✝ sāctify this Pascal lambe, that al such of thi people as faithfully shal eate therof, beynge filled wt al heauenly benediction & with thi grate, may be replenished in good ues: thou O Lord by whom al things wer made, & created at the beginning thou sauior of the world, who liuest & reignest god world wout end. Amen.

Afterward, let al be sprinkled with holye water, & censed by the priest.

The halovving of the womans Ring at wedding.

Thou maker & cōseruer of mankinde, geuer of spiritual grace, and graūter of eternal saluaciō Lord send thy ✝ blessing upon this Ring, that she which shall weare it, maye

Is not here wyse geare.

it, may be armed wyth the vertue of heauenly defence, & that it maye profit her to eternall saluation, Thorowe Christ. &c. Amen. Let vs pray.

A Prayer.

Halowe thou Lord this ring, whiche we blesse in thy holye name: that what womā soeuer shal weare it, may stand stast in thy peace, and continue in thy wyl, & liue and growe and waxe old in thy loue, & be multiplied into y length of daies, thorow our Lord. &c.

Then let holy water be sprinkled vpon the ring.

The halowing of the Pilgremes Walet & Staffe.

After the rehersal of certaine psalmes & prayers in latine ouer the Pilgrem lying flat afore the altare, he must rise vp, and then must folow the halowing of his Wallet & Staffe, after thys maner. The Lord be wt you. Let vs pray. The Prayer.

O Lord Jesu Christe, who of thy vnspeakeable mercye & by the cōmaundemēt of the father, and

I cooperatiō of ẏ holy Gost, woldest come downe from heauen, ⁊ seke the shepe ẏ thorow the disceitfulnes of the diuel was lost, ⁊ bring it againe vpon thine own shulders vnto ẏ flocke of ẏ heauēly coūtry: who also hast charged the Chyldren of the Mother the Church, in praying, to aske: in liuing wel, to seke: and in knocking, to cōtinue, ẏ they may the rather find the rewards of the life of saluation: we humbly cal vpō the, ẏ thou wilt vouchsafe to ✠ blesse thys Wallet ⁊ Saffe, That whosoeuer for the loue of thy name doth endeuer him selfe to take ẏ same by hys syde as an armour of humilytye, ⁊ to hang it about theyr neckes, or to cary in their handes, ⁊ so going on pilgremage (hauing meke deuotion for a cōpaniō of their iourney) to seke the helpes of saintes, they being preserued with the defēce of thy right hand, may merit to come to the ioyes of the eternal visiō, thorow thee thou sauiour of ẏ world, who liuest. ⁊c.

Is not here ioly geare, it was a mery worlde whē thys was vsed saye oure Priestes.

Here let holy water be sprinkled, ⁊ let the Priest put a Wallet about the Pilgrems necke saying:

In ẏ name of our Lord Iesu Christ take thou this Wallet, the habite of thy pilgremage, that being well chastened and saued, thou maiest merite to come to the places of the Saintes, thither as thou desyrest to go: & that when thy iourney is done, thou maiest returue vnto vs safe & soūd. Thorow the same our Lord. &c. And so let it be done vnto others, if there be mo. Here let him deliuer a Staffe to one, saying: Take thys Staffe to hold the by, in the iurney and trauaile of thy pilgremage: that thou maiest be able to ouercome al the rables of the enemye, and come withoute feare to the places of the Saintes whither thou desyrest to go, & that when the course of obedience is finished, thou mayest returne to vs againe with ioye, Thorow Christ the Lord. And so let hym sai to the other, if ther be mo.

Thei at mad Dyuels that wyll lette pilgrems go to saintes.

The halovving of the Crosse, of him that goeth to Ierusalem, with Dominus vobiscum, & Oremus.

A Praj

O Thou God of inuincible power, of infinit goodnes, and help of al consolation of such as goo on pilgremage, thou that vnto thy seruauntes geuest most inuincible weapons: we beseech the vouchsafe to ✠ blesse thys crosse of deuoute humilitie. That the banner of the reuerend crosse, the figure wherof is marked in it, maye be the moost inuincible strength, of thy seruaunt against the most wicked tẽtacions of the old enempe. Let it be in the way a defẽce, let it be in thi house a protectiõ, let it be euery wher a help vnto vs, thorow our Lord. &c.

Here let holye water be sprynkled vpõ the vesture. Afterward if anye of thẽ be for to go to Jerusalem, let ther be geuẽ him a cote (or vesture) marked w̃ a crosse, ỹ priest saying:

Take the vesture marked wyth the crosse of the Lord our sauiour ỹ to go forth prosperously vnto his sepulcher ther may thorow it, accõpany the, saluatiõ, blessing & vertue. Qui cũ Deo patre. &c. And so let him do vnto the other, if they be mo.

FINIS.

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